MAY 20 1913

The Christian Socialist

The Golden Rule Against the Rule of [illegible]ld

Entered as Second Class Matter January 31, 1907, at the Post Office in Chicago, Illinois, Un[illegible] of March 3d, 1879

The Name of the CHRISTIAN SOCIALIST is Registered in the Patent Office at Washington as a TRADE MARK of the Co-Operative Printing Company

Tenth Year. No. 10 CHICAGO, ILLINOIS, MAY 15, 1913. 3c Per Copy, 60c Per Year

New York Pub Library
425 Lafayette St.

THERE IS NO UNBELIEF

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod—
He trusts in God.
There is no unbelief;
Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by and by,"
Trusts the Most High.
Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow—
God's power must know.
There is no unbelief;
There is no unbelief;
Whoever lies down on his couch to sleep;
Content to lock each sense in slumber deep,
Knows God will keep.
There is no unbelief;
Whoever says, "tomorrow, the unknown,"
"The Future," trusts that power alone
He dares disown.
There is no unbelief;
The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.
There is no unbelief;

SOCIALIST SERMONETTE

By Rev. Paul Burgess

John 5:3-17

"But Jesus answered them, My Father worketh hitherto, and I work."

Men have had very different notions as to the nature of God. One of the most noteworthy differences has been between those who looked upon God as a God of Rest and those who looked upon him as a God of Motion; between those who regarded Him as the great Conservative and those who regarded Him as a great Radical. The Buddhist religion, for example, regards God as the great principle of rest and passivity, while to the Hebrews He was Jehovah of Hosts, the God of battle and of action. These two tendencies of thought still live on in contemporary Christianity. There are those who look upon Religion and it's Object as Absolute in themselves and as the upholders of whatever Order of Society these same thinkers happen to live in. And there are those who look upon God as a "living God" who is directing the world toward something better all the time. The latter view is certainly more in accord with Science and its doctrine of evolution. This is also the view of the Founder of Christianity. "MY FATHER WORKETH," he says. "He is not the God of the dead, but the God of the living" (Mk. 12:27). That the teaching of Jesus was that God is a God of action, of change, of evolution (if not revolution) is the opinion of practically all impartial students of His life. The great Jewish philosopher, Geo. Simmel, Professor in the University of Berlin, remarked not long ago in my hearing, "It is one of the greatest travesties of History that the doctrine of Jesus should come to be used as a prop for existing institutions." Nay, the God of Jesus worketh hitherto that a better Order of Society may be established on the earth. Jesus Himself worked for this end and His work goes on and on. Are we who profess to serve the God of Jesus and who call Him our Master and Lord, are we, I say, also working to this end? God grant that we may not be of those who make God a God of the dead, a God of the past, a God of rest. May we not be of those who say to him, "Lord, Lord," but of those who do His Will. And if we earnestly seek to know His will in so far as it relates to the economic order, we cannot long remain far from the fold of Socialism.

The Goal of the Golden Rule

Delivered By Rev. James L. Smiley During the Christian Socialist Fellowship Conference at St. Paul's Universalist Church, Chicago, Feb. 26

"Do unto others as you would have them do unto you." This rule well deserves the name "golden." It is the sum total of all the best laws among men.

The practice of this rule will lead to—what? We Christian Socialists see from love's beginning to its eternal climax. This is no presumptious claim. Every Christian should see as far, for the Bible reveals the beginning and the goal of love.

When this complete vision is attained, men naturally become "Christian Socialists." And yet we meet intelligent men who deny that there is such a thing as "Christian Socialism." They say the combination "Christian" and "Socialist" is impossible. Then we Christian Socialists find ourselves in the same peculiar position as the camel in the oft-told incident. You remember the story. It was, perhaps, an old Tennessee mountaineer who had never seen the outside world, but at last had the chance to attend a circus. For the first time in his life he gazed at a camel. He was transfixed with wonder. Other spectators moved on to other shows, but the old man could not leave the spot. At length he was left alone with the huge hump-back traveller from the desert. Looking squarely into the peaceful face of the camel the old man blurted out his unbelief: "There ain't no sich animal."

If that camel could have understood English what a queer sensation would have thrilled his anatomy! A similar sensation may be enjoyed by every man or woman who becomes a Christian Socialist. You will be told by the incredulous, "There ain't no such thing." And yet here we are—living Christian Socialists, as alive and as patient as the existence-denied camel.

We are, moreover, uncompromising in both our Christianity and our Socialism. Our uncompromising attitude in both gives us the vision of the Golden Rule's goal.

First, then, we refuse to compromise with materialism. We believe in a heaven. Our faith and reason combine to justify the assurance that an eternity of bliss will follow this temporal life. In that eternity we shall not be idle. The land of rest will be full of restful occupation. We shall not only engage in heart-thrilling devotions before the Great White Throne, accompanied by the most exquisite music, but we shall doubtless express our love and gratitude to God by studying the wonders of His works. Astronomy offers a splendid field of eternal research. So do the depths of the human soul and the mysteries of the Divine Love. Science in all its phases is only commenced here. Shall it not be pursued in all its wonderful channels throughout eternity, when study will be ever-joyful and without the least sense of fatigue?

And during all this eternal life of work and worship, there will be perfect brotherhood. Every one will delight to do others service; all will co-operate for the common good. Without co-operation, heaven itself would be impossible.

For such an eternal happiness, our Maker has placed us on earth to school us. Here we are to learn the Constitution of the Kingdom of Heaven.

This makes us uncompromising Socialists. We can no more compromise with Capitalism than we can with materialism. Both are enemies of the Kingdom of God. Capitalism is the religion of Dives; it permits the idle to fare sumptuously every day; it permits Lazarus to feed on crumbs and have no consolation but dog-licks. Scientific analysis of the fruits of Capitalism prove it to be the chief source of crime. Our great social problems, so incongruous to this age of vast material achievements, are easily traced to the door of Capitalism.

Capitalism, or the "Profit System," has created the White Slave Traffic; has furnished the Liquor Traffic its main spring. It has multiplied occupational diseases and preventable accidents of every kind. The gaunt wolf, Poverty, with all her hateful litter, is the pet dog of the grim monster, Capitalism.

"How, hardly, shall rich men enter into the Kingdom!" said Christ 1900 years ago. And now that Dives has grown so gigantic in stature the difficulty is proportionately multiplied.

Capitalism, like materialism, turns men away from Brotherhood and from Christ. We must, therefore, make no alliance with either, but annihilate both as the Israelites were commanded to destroy the immoral nation of Canaan. And so the abolition of Capitalism will be the establishment of Socialism. The Cooperative Commonwealth is inevitable if the Kingdom of Heaven is ever to come. We need it for the sake of justice. We need it to school us for Heaven. As the apostle said that the Jewish law served as a schoolmaster to bring the Jews to Christ, so in this age of co-operative industrial production, the Co-operative Commonwealth will serve as a schoolmaster to bring all races to Christ. In no other soil than Socialism can brotherly love flourish. The Golden Rule is as impossible under our present competitive system as it is among the cannibals of Africa.

We teach the Golden Rule in Sunday School and then turn our boys and girls out into a business world which derides and defies that rule. The Church is inviting self-destruction while she tolerates Capitalism. She may teach an individualistic Golden Rule, but she will find it impossible in daily practice. The only goal to the Golden Rule is the eternal Co-operative Commonwealth in Heaven. The one way for the Church to prepare for citizenship there is to work here for the establishment of such a Commonwealth. Here on earth, Socialism is the economic expression of Christianity. In God's visible presence it will be the goal of the Golden Rule.

Toward The Sunrise

By Eugene V. Debs

[The following is a sample of the burning language, glowing enthusiasm, intensity of soul, far-reaching vision, and passion for working class emancipation that characterize the speeches and articles of "Our 'Gene." No man is so deeply beloved and greatly admired by working people as Debs. He is the social revolution incarnate. Read his thrilling words.—Editor.]

The earth is in travail; the race is suffering the pangs of parturition.

A world-wide, humanity-embracing revolution is on the calendar—in red letters—of the Twentieth Century.

The impending social crisis is the most portentous that ever issued from the womb of Time.

Historical epochs mark the growth of man, the progress of events, the rise and sweep of civilization.

Prophets and philosophers, catching the spirit of coming events, forsee and proclaim them; and as they approach poets and pamphleteers, orators and agitators, dramatists and musicians, animated by the new spirit, acclaim the joyous tidings of the sunrise on the morrow.

These are the heralds of the dawn; the torchbearers of progress; the evangels of advancing civilization.

Living, they are hated and reviled; crucified and damned.

Dead, they live again and forever.

Freedom is the universal shibboleth of the present age.

And as the cry for freedom surges from the soul and leaps from the lips of Labor, a thousand million proletarians, in all the zones that girdle the globe, lift their bowed bodies from the dust and join in the swelling anthem of the Social Revolution.

In all nations—civilized, semi-civilized, barbarian and savage—the leaven is at work; and beyond all boundary lines a silent, invisible, irresistible power is reaching out and marshaling them all in orderly array within the luminous orbit of universal alliance.

The Nineteenth Century evolved the physical forces for the overthrow of wage-slavery and laid the material foundation, wide as the world, for a new social order. The Twentieth Century, completing the work, will rear the social superstructure—the royal temple of humanity disenthralled.

Freedom, in its true, ideal sense, is yet unknown to man. It cannot abide where slavery exists. Its spirit is essentially universal. It is radiant as the sunshine and refreshing as the shower—the very life-breath of civilization.

In the soil of ignorance, superstition thrives, but freedom fails. It is not for the few. The "Four Hundred" cannot, with all their millions of stolen dollars, buy a breath of it. They are, indeed, the veriest slaves. The canker is at their souls and the dry rot at their bodies.

Nicholas of Russia will never know the joy of freedom. The czar and his subjects are chained together, and not God himself can free the czar without freeing the subjects.

That is the law—the moral law—and no political machine, nor other device of the master class, can ever repeal it.

Freedom is no more for the master than for the slave—no more for the capitalist than for the wage-worker.

O Freedom, we thank thee from the fullness of grateful hearts. Thou art truly pure and incorruptible. Thou lookest down with pity and compassion on the children of toil, bent with their burdens and weary with oppression. Thou biddest them to join hands and hearts, shake off their cruel fetters, and rise to thy realms of peace and joy. We thank thee, above all, for thy supreme sense of justice in withholding thy favors from their masters and rulers, and rejecting with righteous scorn all special pleas for thy great boon, rebuking thus the soulless few who would, to free themselves, see all their brethren perish in slavery. We hear thy cheering voice and understand thy revolutionary mission. Thou art to us the noblest of ideals; and when trials vexatious multiply and clouds hang low, we find in thee unceasing solace and unfailing strength and inspiration. We know that when the hour strikes for thy reception; know that when class robs class no more; when humanity, slaveless and masterless, rises to its true dignity, then will thou come to earth to abide with the children of men in the Reign of Freedom forevermore!

The greatest cause in all this world today—the cause whose lofty ideals fire the souls of eight millions of workingmen and women with revolutionary passion, is International Socialism. This grand historic movement has no parallel in history. It is the first conscious attempt of the workers of the world to unite for the overthrow of their oppressors; the first deliberate resolution to achieve their own emancipation.

The emancipation of labor is essential to the freedom of humanity.

The struggle for freedom is the history of the race; the fruit of the struggle, the development of man.

The jungle and the wilderness have in large extent been cleared away, but the animal struggle for existence rages fiercely as of old, and savage nature still runs riot in the breast of man.

The earth is not yet fit for human habitation; but the long, dark night is passing, and humanity is moving grandly toward the sunrise.

The civilizations of Egypt, Persia, Babylon, Rome, Greece, Assyria and other ancient nations, and the royal robbers and privileged parasites that ruled over them, had their day and passed away with the wretched slaves who built the pyramids and obelisks along the track of the early centuries of the race. The feudal nations of mediaeval Europe, whose lords and nobles inherited all the vicious and heartless characteristics of the ancient ruling class, especially their parasitic disdain and brutal contempt for their outraged slaves, have followed in the wake of their predecessors, and nothing remains but the memory of their bloody reign—the midnight horrors of history.

All, all these nations and dynasties, and all the broods of titled vampires that had their gory beaks in the heart of honest toil, have turned back to dust and now fertilize the highway of the ages, but the working class survives; slowly yet surely developing the power to fulfill its mission of emancipation.

The working class may be robbed, tramped upon, crushed, broken, sabered, imprisoned, shot full of jagged wounds, "poor dumb mouths" to bear mute witness to the crimes it has suffered, but its majestic march continues toward the sunrise.

All the kings and courts, all the armies and navies and all the retainers and mercenaries of the ruling class cannot turn backward the revolutionary movement of the working class of the world.

The very defeats it encounters eliminate weakness, promote solidarity and insure ultimate triumph.

The working class is still on all fours, worked, ridden, whipped and stabled, to serve the convenience of its master.

But this working behemoth is coming gradually into consciousness of his latent power. He has but to shake himself to make the earth tremble. He is the potential ruler of the universe.

Through all the countless years that are gone, this giant groped in darkness while swarms of insects ravaged his flesh and rioted in his misery.

The Twentieth Century will see him emerge from the black night of ignorance and stand erect in the glory of his power and the joy of his triumph.

Wage-servitude in the capitalist system is the last phase of Labor's slavery. This system, like those that preceded it, must go the way of all things. Society changes ceaselessly, reproducing itself in forms adapted to material progress and the logic of events.

The master and slave, the lord and serf of past ages, are gone, and the capitalist and wage-workers of our day must soon follow them.

The evolution of industry is at once destroying and re-creating the social world; and no injunctions issued by any capitalist court can lie against the operation of its resistless forces.

The development of machinery necessitates the concentration of capital, and this in turn crushes out the middle class and compels the revolutionary organization of the working class.

The class struggle against class-ruled society is as wide as the domain of capitalism, and as deep-rooted as the exploitation of the working class.

Labor and capital are locked in an international conflict that rocks the earth.

The capitalists are few and cunning; the workers many and ignorant.

But the eyes of the workers are opening; they are beginning to think, and to act.

They have been beaten a thousand times, but have rallied again; they will be beaten a thousand times more, but they can endure it all and grow stronger in defeat.

Capitalist cupidity and craftiness, the corrupt subserviency of political and military hirelings, editorial venality and sanctimonious servility; all the hordes of weaklings, cowards, apologists, traitors and assassins; all the moral degenerates described by Shakespeare:

> "You shall mark
> Many a duteous and knee-crooking knave,
> That, doting on his own obsequious bondage,
> Wears our his time, much like like his master's ass,
> For naught but provender."

All, all these are arrayed against the labor movement, itself infested with spies and informers and ofttimes led by the henchmen of the enemy—but the labor movement, purging itself again and again, and steadily developing its inherent mental and moral power, will vanquish ultimately all the forces of oppression and injustice; and the day of its victory will mark the freedom of humanity, the greatest epoch in the annals of the race.

The whole competitive regime is out of tune and out of date.

Capitalists themselves devour one another with no more remorse than if they were wolves and hyenas. The great mass of small producers constituting the middle class are being ruined, pushed over the precipice, and are tumbling headlong into the surging sea of wage-slavery; and in the next few years the middle class of today, stripped and propertyless, will have to make common cause with the working class in the struggle for the overthrow of capitalism.

"The earth for the people" is the uncompromising demand of the labor movement.

Today virtually all wealth is produced with social tools in the hands of social labor.

Social tools must be made social property.

The Rockefellers, Morgans, Harrimans, Carnegies and Astors, capitalists and parasites, and all their brood, will soon have to pack their grips and follow their antecedents, the slave-owners and feudal lords, to the limbo of the obsolete.

The working class movement will in due time check their baggage to its final destination.

It is the historic mission of labor to free the human race. To free itself is to free mankind.

Labor is life. Society would perish without the working class.

The degree of labor's servitude is the degree of society's tribulation, defeat and shame.

The disclosures of profligacy and piracy among the elect in New York insurance circles registers at once the height of capitalist class and the depth of working class slavery.

There can be no morals in any society based upon the exploitation and consequent misery of the class whose labor supports that society.

There can be no freedom while workers are in fetters.

Wage-servitude is fatal even to the true freedom of its most favored capitalist beneficiaries. They may be surfeited with gold and power, but they are not free. They cannot sever the ties that bind them to their slaves and soar alone into the realms of freedom.

It is written in the moral law with "iron pen in the lead and rock forever" that whosoever enslaves his fellow-man forges fetters for himself.

When labor is emancipated, humanity will draw its first full and vitalizing breath of freedom.

The eight millions of Social Revolutionists are multiplying their numbers into conquering majorities; and in good time, when the knell of departing capitalism is sounded, they will have the economic and political power to [illegible]ssion of the sources and means of wealth production in the name of all the people to whom they rightfully belong, and all the people will then be free.

We are now in the transition period between individualism and collectivism; between brutality and brotherhood.

The change will come on schedule time unless the laws of evolution are suspended and the earth stops still; and it will come in peace and order unless the ruling class decree otherwise; but it will come.

The Nineteenth Century developed the machinery and methods to increase the production of wealth a thousand-fold. The Twentieth Century will still further augment this vast productive force, and it will do more: it will distribute this wealth in equity among the people who produce it.

Wealth will be for all; so easily obtained honestly that there will be no incentive to steal; and so abundantly that poverty will disappear; and ignorance, disease and crime will follow in their order.

The highest civilization attainable in capitalism has been reached. and its degree may be recognized in the moral grandeur and spiritual exaltation of the chief executive of the nation in publicly advocating the whipping-post and the flesh-tearing lash as ministers of mercy and instruments of Christian salvation.

The whipping-post, bespattered with the lacerated flesh of the moral deformities produced in capitalist society, as the symbol of Christian civilization!

O Jesus, what virtues are inculcated and practiced by Thy followers in Thy name!

O merciful Lincoln, and this is thy successor!

Capitalism, as a matter of fact, is the negation of conscience—the murderer of morals and the destroyer of civilization.

The tenderer sensibilities, the diviner attributes, are as dead in the millionaire as in the tramp; in the "cultured" society dame as in the siren of the slums.

Joaquin Miller wrote of "The Dead Millionaire"—I know of none living—in profound poetic pity:

"The gold that in the sunshine lies
  In bursting heaps at dawn;
The silver pouring from the skies
  At night to walk upon;
The diamonds gleaming in the dew,
He never saw, he never knew."

"What is Henry VIII?" asks Victor Hugo, and then answers, "A paunch." That, in a word, describes capitalist civilization.

Proud was the author of "Les Miserables" to avow himself a Socialist. "The first hunger," he exclaimed, "is ignorance! Socialism wishes, then, above all, to instruct. That does not hinder Socialism from being caluminated, and Socialists from being denounced. . . . To level the tyrant and the slave—what a magnificent endeavor; Now, the whole of one side of actual society is tyrant, and all the other side is slave. A grim settlement is impending, and it will be accomplished. All thinkers must work with that end in view. They will gain greatness in that work."

The patriots of the American Revolution conquered their political freedom; the war of the Rebellion destroyed chattel slavery, and now the struggle is on for the extermination of wage-slavery.

There can be but one outcome.

Profits and wages produce palaces for parasites and workhouses for workers.

Thank God! an awakening proletariat is pulsing with solidarity and turning its eyes toward the sunrise.

Scarred and seamed are its rough and hardened features, and grim its determination, but no just man on earth need fear it. It has suffered a million crimes, but is animated by no spirit of revenge. Its mission of emancipation is darkened by no shadow of contemplated injury or injustice to its conquered enemy. It conquers that enemy but to free that enemy; and a victorious proletariat will celebrate the peace of the world.

Economic freedom will elevate humanity to a higher plane than it has every known.

Wealth and leisure for all! That is now possible for the first time in the history of the race. And that will be but the material foundation of the new social order—the beginning of the Coming Man.

Who shall tell of the intellectual unfolding, the spiritual development and the moral exaltation of the generations to follow?

Come, let us onward—TOWARD THE SUNRISE.

News and Views

By WM. H. WATTS

It is reported that of 442,287 children in the schools of England and the United States who were examined for defects of vision, 100,094, or 22.5 per cent were found to be defective. In one city 48 per cent of the children examined were found to have imperfect eyesight, and the lowest percentage found in any city was 15 per cent. The percentage of those who were defective as to hearing ranged from 1.3 per cent to 24 per cent, and from 10 to 45 per cent of the children examined were found to have adenoids. Such statistics show how wise it is for parents to have their children examined for such defects that, if found, they may be corrected before the trouble has become a serious handicap to the child. Many a boy or girl who is condemned as a poor student and a dullard is really suffering from some defect of sight or hearing.—Presbyterian Advance.

There is an intimate connection between defective children and the labor of women, either in the industrial plants or in the homes of the poor, for anyone who is looking for it; and the only hope for women and "man born of woman" is in Socialism. With proper industrial and home conditions we would not produce defective children.

* * *

Mrs. Jolidon Croake, one of Washington's women Representatives, in introducing the first bill in the State Legislature asked for a minimum wage of $1.25 per day for working women in the State of Washington. Mrs. Croake was the first member of the lower House on her feet when Speaker Taylor announced in the order of business, "Introduction and reading of new bills." —Woman's Journal.

* * *

The talk about tainted money at Vancouver, B. C., has resulted in the decision of that city to sell its public library and return to Carnegie the fifty thousand dollars which he gave to it. —Florida Beacon.

The people of Vanvouver, B. C., are a lot of simpletons. Carnegie's money was earned by the working class, the building was built by the working class, and now that the working class are getting some benefit from it the city sells it to some private concern that has evidently been working the "tainted money" racket for their own benefit.

* * *

An illuminating statement was made before the Ways and Means Committee in Washington by Joseph D. Holmes, a New York woolen manufacturer.

Mr. Holmes testified that the actual factory cost to manufacture an average woolen suit selling in the market for $12 to $18 is not more than $3.

At the retail minimum of $12, therefore, a suit of clothes actually cost four times as much to distribute as it does to produce.—Cleveland Citizen.

* * *

The Standard Oil Company of New Jersey, parent of the old Standard Oil Company, which was recently "dissolved" by Taft, Wickersham & Co., voted yesterday to give away free to its stockholders $39,335,320 in the shape of a 40 per cent dividend. The capital stock is $100,000,000, and there is $98,338,382 outstanding.

Immediately after the declaration of the distribution the stock of the company rose from 430 to 448, although something in the nature of an extra dividend had been expected.—News Item.

The par value of a share of Standard Oil Stock is $100, and the actual physical value of the property is probably considerably less than that. The difference between the physical valuation of the property and the selling price of the stock is simply an investment in the power to rob the public, and the investor has no more ethical right to his income than if he had gone into piracy.

* * *

The "reorganization" of the Pacific Mills corporation of Lawrence means a melon cutting for the fortunate stockholders, aggregating $1,800,000.

The old capital stock of $3,000,000 is increased to $12,000,000.

The melon for the stockholders comes three ways—a 200 per cent stock dividend, exchanging every share of old stock for ten shares of new, and exercise of warrant by rights by which they may subscribe to additional new shares at par.

On top of this benefit to the stockholders, it is now repotted that a 6 per cent cash dividend is to be paid February 1 on the new stock.—News Item.

This is the same Lawrence where the great strike occurred, and this is the same concern in whose behalf the brutal police of that city clubbed the working women when they were at the depot trying to send their children out of town to be cared for till they could force wages up to a living standard. No other comment on this "melon cutting" is necessary than to re-read the comment of Treasurer Green of these same Pacific Mills at the beginning of the strike:

"To meet the demands of the strikers, as we understand them, would require us to add over $3,000 a week to our present pay roll for the mill workers alone. This increase was not justified in view of the condition of business. Under the fifty-four-hour law we are compelled to distribute the same general expense in maintaining a factory as we were under the fifty-six-hour schedule. I am free to say tha[illegible]think the mill workers have been [illegible]d too little wages; but the general business conditions, together with the increased cost of production in this State, rendered the mill owners powerless to accede to any increase in wages. Perhaps the three chief reasons why we felt unable to grant an increase in wages may be summed up as follows: Lack of business, high cost of production and the enactment of the fifty-four-hour law."

* * *

We have noted not a few of the attempts to make prison life reform instead of further brutalize the men and women who come into the hands of the law, and the remarkable thing is that invariably the attempts to reach the better nature of the convicts meet with surprisingly encouraging results. Georgia is the latest State to attempt the better way. The Advance reports that six months ago Warden Land, in charge of the camp, in an address to the convicts, notified them that he intended to abolish chains and shackles and put them on their honor, and that he expected them to make good. The system was at once put into effect, and the warden's confidence has not been abused. Not only has there not been a single escape from the works upon which the men have been employed. but there has never been attempt at escape. The men are so grateful that they strive in every way to justify the confidence placed in them. Whenever a convict breaks any rule, after trial, he is punished by his fellows.—Luthern Observer.

It seems that in a great many, perhaps the majority of cases, a criminal is merely a man who has grown desperate and made war on society, and that society is the real criminal. When we have justice before crime instead of after [illegible] shall have very little crime [illegible]d with.

* * *

The [illegible]ative movement in Great Britain has within its ranks today some 2,700,000 persons who had $185,000,000 of capital stored up from past profits. It has paid out to meet the wants of its members one billion dollars. As an index of what was going on each member averaged a nest egg of $65.—Co-Operation.

tive marketing. * * *

The following news item comes from Minnesota: Delegates from 40 farmers' co-operative associations and labor unions in the northwest adopted by-laws for a co-operative federation to reduce the high cost of living. Farmers promised to sell their product direct to laboring classes in the city who were members of the organization, and the unions pledged themselves to buy exclusively from farmer members.

A board of directors consisting of one man from each organization was elected. Seven members of the board constitute a quorum to transact business. Farmers will be taught co-opera-

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THIS BEATS FLORIDA 10 TO 1

A Socialist is wanted to buy with me a very cheap piece of land (too large for me) in the healthiest and finest climate in the world (no hard winters), close to a big city. If you want to live in the country and work in the city the first years you can do so and my son and I will work your land. Not much money needed. This is a seldom chance. F. A. Dertinger, Meherrin, Va.

THE CHILD SLAVES

By M. J. Connolly

"The infant factory slaves of South Carolina—boys and girls from the age of 6 years and upwards—usually work from 6 o'clock in the morning to 7 o'clock at night. For four months in the year they go to work before daylight and they work until after dark. The men who own these mills live in Boston, and all they want is their dividends."

ELBERT HUBBARD.

See the child slaves in the mill—
Running, running—never still.
Here they toil from sun to sun—
Ever, ever on the run.
With machines they run a race,
At a never-slack'ning pace—
With machines that never tire—
Monster things that ne'er require
Rest or food or play or sleep—
And the children can but weep!

Oh, these baby slaves, so fragile!
Dull they look, and yet so agile:
Spindles, spindles ever flying;
Broken threads forever tying.
They see spindles—nothing more;
They hear nothing but the roar
And the whirling of the loom:
This, their world, this stifling room.
God in Heaven! Can this be,
In a land of liberty?

O Thou Nation, accursed Nation
Whose wealth is the distillation
Of the blood of murdered children,
Of the millions of little children,
Pause a moment, and consider:
With such frantic speed, O Whither?
Though thy wealth grows vast and vaster,
Crime and Want do grow yet faster!
What avails thy wealth to thee
If it breed but Misery!

A LITTLE WORLD-WAIF

By Eliot White

Sometimes in my work at Ellis Island, in New York Harbor, I think there is no one anywhere who has a better opportunity to study the wide varieties of human nature than a missionary at that immigration station.

Not a likely place for unusual characters and events, one would call it, judging by outward appearances. And yet the great building of concrete, steel, brick and tiles can present upon its huge stage more wonderful things than any theater to which people pay admission to see artificial dramas and tragedies.

That this is by no means too great a claim to make I think the following account of one of our recent visitors from over-seas will amply prove.

When I arrived at the Island one morning toward the end of last November, I found the immigration station already excited over the arrival of a young stowaway from Patras, Greece. A little boy, I was told it was, who spoke several languages and had already interested all who met him.

Now the officials at the station are accustomed to surprises of all sorts, and do not often become "worked up" over anything or anybody, yet I found seven or eight of them in their brass buttons, gathered in the Detention Division about the little stowaway and one of the missionaries who speaks twelve languages, and who was now questioning the lad in Italian, Arabic, and modern Greek.

The boy, who was only thirteen years old, was turning his alert face to one after another of those who surrounded him, and replying in so bright and attractive a way as to cause all the listeners to smile and look at one another in surprise. Is it strange that an observer coming suddenly on so unusual a group should have been forcibly reminded of another Boy, of almost the same age, in the temple at Jerusalem long ago, surrounded by learned doctors of the holy law, both hearing them and asking them questions, and rousing amazement in all by his understanding and answers?

His name was Richard Dunn, an English orphan, born in London, who first "stowed away" and began his world-wanderings when only eight years old! He first traveled to Palestine where providentially he was taken in charge by a Church missionary school, and spent two years on the rudiments of an education, in modern Jaffa (the biblical Joppa). Here he learned Arabic. Later, from sailors at sea, and in the ports where he sojourned, he acquired Italian, modern Greek and French. The interpreters said he had good command of these tongues. At one time he acted as "interpreter and guide" for tourists in the city of Alexandria.

He had a thin face with clear complexion, dark-gray eyes, a quick, sensitive smile and good teeth. He seemed almost miraculously unharmed by all the evil with which he must have come in contact in the foreign lands and on the harsh seas, although it must be added he was a skillful little gambler and won ten dollars in a few days from the Greeks at the immigration station. Gently reproached for this habit, he replied with ingenious surprise, "But I always win!" His brave, independent, yet appealingly affectionate manner captivated all who met him at Ellis Island, and it will be long before the memory of his visit there fades out.

He landed clad rather grotesquely in a large blue sweater over a duck shirt which a sailor gave him, the neck of which, as the boy laughingly declared, was big enough for his whole body to slip through; besides these garments he wore only knickerbockers and broken shoes. No underclothing or stockings. And he had not had a bath for fifteen days.

I found the lady missionaries willing helpers in collecting suitable clothing for him, and, provided with a cake of soap and a towel besides, I helped the boy take a warm and sudsy bath from top to toe, which he reveled in as only a child with clean instincts could. Then, warmly dressed, and freshly shining and combed, he faced the world again with better heart.

When I asked him if he were a Christian boy, he answered emphatically, "Yes!" and added, "Not a Catholic; a Protestant." The Church of England was his parents' home and he claimed the same allegiance. Then when I pressed him further to know if it were not merely a Church loyalty, but a more personal relation to Christ that he owned, he smiled winningly and declared that Jesus had been his friend and guardian all the time. Surely that loving Master never had a much farther wandered lamb to protect from the world's cruel thorn-bushes!

According to the rule of the immigration service, a stowaway must be returned to the port whence he shipped. But my co-laborer in the Episcopal City Mission Society at Ellis Island, who is also the official representative of the British Consul at this station, interested the acting Consul in the boy, and persuaded him to [illegible] our little waif a position in the steward's department of one of the big Cunard liners. So that instead of letting him go back to the Greek seaport town from which he "stowed," the Consul thus provided for his return to Liverpool.

When the acting Consul came to the Island to see Richard, he asked him many questions, among others these: "Are you a good boy, Richard?" The lad answered that he tried to be. "Do you say your prayers?" "Yes, every night," the boy replied. "What do you say?" In response Richard laid his hands palm to palm before his breast and repeated the Lord's Prayer, and then "Now I lay me down to sleep." This was too much for the British Consul, and realizing what these petitions meant from the heart of the tiny orphan and waif on the world's rough paths, tears ran from his eyes as he listened to the pathetic recital.

My co-laborer gave Richard a letter to the Archdeacon of Liverpool, and before the boy departed we used all our efforts of persuasion to impress on him the necessity of "settling down" now for a few years and study to be a steady man. The boy realized the worth of this advice, and said, "I know if I keep on the way I have I'll grow up to be either a thief or a murderer." The Consul told him that if he were only a few years older he would take him into his office in New York, as his ability in languages would make him valuable. We hope these arguments may prevail against the boy's passion for roaming.

At any rate it was a satisfaction two weeks later to receive the following communication from Archdeacon Madden of Liverpool, to whom the boy gave our letter: "We are looking after Richard Dunn. He is an extraordinary lad. We hope to give him some training and fit him for life. The difficulty is that the wandering microbe seems to be in his blood."

It is scarcely necessary to add that we are hoping that He who has protected the little world-waif so far in his perilous ways, may now kindle within him a lasting desire to win the worth of steadiness and self-control.

MARSHALL TALKS AGAIN

Vice President Marshall is evidently not the kind of man to be buried alive in the vice presidency. At least, he has found a sure way to keep the people from forgetting him, which is to spring the spectre of Socialism in the banquet halls of capitalists. Recently, before the National Democratic Club in New York he said some things worth quoting:

"Not what we are nor what we stand for, but what we can make has come to be the measure of governmental duty and individual conduct. And yet, despite this theory of life, Karl Marx and hunger and a longing for happiness are abroad in the land. They are sitting as unknown guests at every frugal meal. They are perturbing the waking hours and coloring the dreams of millions of Americans who, after all, have the right to say what shall or shall not be."

"The desire of the people is for greater equality of opportunity and enjoyment. More and more men are coming to the belief that Socialism alone will open up and guarantee this equality.

"Have backward looking and inward looking men ever stopped to consider what might happen to them here in the great state of New York if those who have not, should take it into their heads to make common cause against those who have? They talk about vested rights and in their talks assume they have both an inherent and constitutional right to pass their property down from generation to generation until some reckless descendant shall have dissipated it.

"Suppose a governor and a general assembly in the state of New York should repeal the statute of descents for real and personal property and the statute with reference to the making of wills, on their death how much vested interest would any relative have in the property which fell from their nerveless hands at the hour of dissolution?

"The belief that there is an unequal distribution of wealth in this country has been supplemented by the belief that much of it has been obtained through special privilege, that it did not come by labor, skill, industry, barter or trade, but through watered stocks and bonds, through corners on commodities, through corruption of legislatures, through the sale of impure food stuffs, through wrecking railroads, through all the devices known to man whereby the law is not abrogated but chloroformed."

If Mr. Marshall would study the matter historically he would agree with Marx: "Capitalism came upon the stage of history dripping blood and dirt from every pore."

Mr. Marshall said, speaking of the tariff, that the protection of commodities had resulted in free trade in conscience. This is witty, but in free trade countries it might be paraphrased as free t[illegible]mmodities has resulted in free tra[illegible]onscience. You will have to look deeper than the tariff, Mr. Marshall, for the cause of free trade in conscience.

If Mr. Marshall would study Socialism as assiduously as he gives futile advice to capitalists he would soon be a Socialist. "Come on in, Comrade Marshall, the water's fine!"

Wm. H. Watts.

ROOSEVELT'S GOOD IDEA

Colonel Roosevelt, speaking in Connecticut, announced his belief that the national government should help lighten the expenses of political campaigns. He declared himself also in favor of control of insurance companies by the national government, and said schoolhouses should be used for political meetings.

"I want to touch on the need of the government exercising its powers to help voters to get more control over their machinery than at present," he said at Hartford. "One of the ways by which I would see that done is by having greater use made of the schoolhouses by getting the government to utilize them as they have never yet been utilized.

"For example, the polling places ought all to be in the schoolhouses. At present we have the polling places in sheds, barber shops, saloons, everywhere, but we do not have them in the schoolhouses.

"But the schoolhouses should be utilized much more than that. They should be thrown open to all citizens for the purpose of public meetings, especially political meetings.

Senate Chamber of People

"At first blush this will strike you as rather a revolutionary move. But I am sure we shall have to have the government assume for all parties some of the expenses of our political campaigns. It ought not to be necessary for the parties to hire buildings in which their candidates are to speak. We have the schoolhouses in which they can speak. We can make each schoolhouse a senate chamber of the plain people.

"Think of how this would reduce the expenses of campaigns. Everything should be done in the line of making the government limit what is necessary to be spent and what can and shall be spent on campaigns, and also to make the government provide further legitimate means of reaching the people by arguments, which ought to be the real end of every campaign committee."

THE CHRISTIAN SOCIALIST
Semi-Monthly, Published by
THE CO-OPERATIVE PRINTING CO.
Address: 5443 Drexel Ave., Chicago
Telephone, Midway 2349

Subscription Price....................60c per year
Two yearly subs., $1.00. Five yearlies, $2.00
Five Months' Subscription, 25c.

Special Monthly Edition...............40c per year
Four S. M. E. subs. ordered at once, $1.00

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OUR EDITOR IN KANSAS

Mr. Carr's lectures in Kansas during the last seven weeks on Scientific Socialism in the Bible have created much enthusiasm. At almost every place they desire him to return as soon as possible. Not only the Socialists but many other people were highly pleased, and many converts to the cause are reported. Workingmen, business men, preachers, teachers and others were deeply moved by his earnest, convincing arguments.

Karl Marx, hunger and a longing for a fuller life are abroad in the land, declares Vice President Marshall. Yes, and they are here to stay until the profit system is dead. Then an everlasting monument to Karl Marx will be built in the people's grateful hearts and in history.

Abraham, Moses, Jesus and Marx—all Jews—mark the four greatest epochs in human history. Their spirits are "abroad in the land," their glory will beautify the earth forever. The gratitude of men toward the other three can not dim the supreme splendor of Jesus. He is not jealous—let not his followers foolishly try to increase his fame by minimizing the worth of the other three.

The Christian Socialist Fellowship exists especially for the purpose of proclaiming Socialism in churches. Five members can form a center. See that a center is organized in your community. For fuller information, write to Rev. W. D. P. Bliss, 80 Bible House, New York, N. Y.

Comrade, many misguided people are fighting against the **Christian Socialist** to destroy it. Why do you not work harder to sustain it and to spread its message?

Comparatively few are wise enough to realize the vast importance of the **Christian Socialist** in the American movement. "Get wise" and work for new subscribers. Your time could not be so well spent for the cause of Socialism in any other way.

NO EXCUSE

Others are helping to roll in subscriptions to the **Christian Socialist** [illegible] why not you? Don't shirk. No excus[illegible] must each do our share of work. Do yours now, please.

For the face: **CHASE'S HIGH ART CREAM** is a delightful preparation. For particulars write R. B. Chase, 524 W. Monroe street, Chicago, Ill.

A Few Vital Facts

By Harvey P. Moyer

There are millions of Christian people and Christian sympathizers who are as anxious as we to change our present unjust and poverty breeding social system, but who see no definite solution.

Thousands of Socialist comrades of every faith have demonstrated that the **Christian Socialist** is the best propaganda material to convince these people that Socialism is the quickest and only final remedy for all our social ills.

And the Socialist party must have these votes to win.

But no Socialist paper can carry out its great mission, or even maintain its existence without a zealous band of active workers who are constantly securing such new readers and renewing those who are indifferent or not yet quite converted.

This is especially true of the summer season when every real Socialist should be particularly zealous to do his duty by his paper.

The **Christian Socialist**, like every other Socialist paper, is right now at the dangerous season.

But, Comrades, printers' bills, postage bills, and labor bills go right on.

If you believe in the mission of this paper; if you want it to grow in influence and power; if you want to help build up a great Christian Socialist publishing house to win the Christian world to Socialism as soon as possible, taking advantage now of the greatest moral awakening in modern times; if you really want to see us send our great message to Fifty Thousand new readers this fall, then awake from your slumber, join our New Social Cruaders today, every man, woman and child, and take up one or more of these regular, definite, **business-like tasks:**

1. Renew your own subscription today and see to it that every other subscriber in your locality renews his at once. Don't lapse. It is expensive for us. Help us hold our readers till full conversion. It pays.

2. Be one of One Thousand to secure or pay at least one five-month subscription to the **Christian Socialist** per mont[illegible]ly **twenty-five cents, less than one cent a day.** Can you do less for the cause and remain guiltless for lack of duty in hastening the end of our unjust social system?

3. Be one of Five Hundred to secure or pay for each month at least two annual or four six-month subscriptions to the **Christian Socialist**, for which send us $1.00 per month—less than twenty-five cents per week! **Show your real interest by sending for a dollar's worth of sub-cards today on this proposition.**

4. See that your local or some individual comrade distributes at least one hundred copies of each issue of the **Christian Socialist** at the church doors or from house to house, and follow this [illegible] with a request for subscriptions! Can your [illegible] spend $2.00 per month to a better advantage?

5. Be one of Fifty to secure or pay for one share of stock per month in the **Christian Socialist** Publishing Company to furnish more capital for enlarging our work, publishing more Christian Socialist literature, etc., etc.

Now, Comrades and friends, we are very much in earnest in this. It is vital to the cause and to this paper.

With the Christian world everywhere stirred as never before to the needs of social salvation ready for this great truth of Socialism, and with the Christian Socialist spirit and work breaking out everywhere as never before, we must not let this paper suffer at this time through indifference or lack of united, systematic effort.

Let us be true Socialists and work together.

Since these tasks are so easy that none are so poor who cannot do at least one of them, how can we escape if we neglect so great a salvation?

You must admit we are giving you the best propaganda paper we ever gave.

If you believe in us and in our mission **show us your faith by your works!**

Surely One Thousand of our thousands of readers will send us a dollar this week for four subscription cards and start this great work for Fifty Thousand new readers and Socialist converts this year.

Write us at once and prove that you are with us in this fight or show us a better way.

Don't be silent now and be sorry later!

TWO YOUNG MINISTERS JOIN THE CHICAGO FELLOWSHIP

At the April meeting of the Chicago Christian Socialist Fellowship, Rev. Fred E. Bennett, pastor of the Free Methodist Church of Evanston, gave an address on the subject, "Thrice Born." His address was able, sparkling and eloquent and very much enjoyed by those present. Comrade Benjamin Eefting, one of our faithful, loyal members, also spoke on the "Class Struggle."

At the close the applications for membership of Rev. Bennett and Rev. John W. Newsom, who has been taking a course at the Chicago University, were presented. The Fellowship felt that it was indeed a great thing to have this opportunity of receiving two such splendid, strong, able men who have followed the convictions of their souls and given themselves to our cause. Comrade Newsom has accepted the pastorate of the Baptist Church at Sarnia, Ontario, and will be a shining light and a strong influence in his new field of work. We are confident that Comrade Bennett will leave his impress on the movement. He is a consecrated young man who cannot help being a power.

* * *

We are also glad to report the recent election of Wm. M. Lawson, another able, splendid young man and a member of our Fellowship, as Mayor of Desplaines, Ill. The Socialist party has discovered that it must use its men who stand for character if it wants to get its candidates elected.

April 8 Mrs. Ella Carr gave an address on Socialism before a W. C. T. U. organization in Chicago. Comrade Mrs. Laura J. Bates, one of our Fellowship members, is the secretary of this W. C. T. U. branch and entertained the ladies at her home. The address was well received and the president, who is a bright, able woman, said afterwards to Mrs. Carr: "I guess I am a Socialist." We are hoping more such opportunities will come to our Fellowship. The W. C. T. U. is the greatest international woman's organization in existence and should be reached with our message everywhere.

VAIL'S NEW BOOK

Help us publish this book. We want advance orders. Order "Militant and Triumphant Socialism" now. The sooner we get the orders the sooner we can print the book.

Single copy, 55c postpaid. The book and the **Christian Socialist** for one year, $1.

Send four 10-months subscriptions to the **Christian Socialist** (50c each) and receive the book as a premium.

Three copies, $1.25. Order three and sell two.

The International Socialist Review, one year,	$1.00
The Christian Socialist, one year	.60
Total	$1.60
Both for	1.10

A Socialist Quiz

By Harvey P. Moyer

Q. 17. WOULD NOT THE SINGLE TAX BE SUFFICIENT TO SOLVE THE LABOR PROBLEM WITHOUT SOCIALISM?

Impossible! While the "Single Tax" may be an excellent system of taxation, it cannot be a final solution of the Labor problem; for the Single Tax is still a tax and any tax is an unjust burden upon labor, being simply appropriated wealth, the product of land and labor.

There is not the slightest difference in results, ultimately, whether we tax the ground under the building, the building itself, or the goods in the building. In each and every case the tax must come out of the business involved, from profits, which were some other person's wealth, and which wealth has been some time appropriated from labor. No sort of logic or evasion can escape this logical deduction. It is not sufficient to say that labor has received full compensation because of the laborer's wages. The very fact that non-producers possess more wealth than producers proves that labor has received less than a just share of the wealth produced in the exchange, —has been robbed by the precise amount of the difference of the possessed wealth of the two. And this is the source of all capital—crystallized,—labor—wealth, today, whence all taxes are derived. Hence, every tax, "Single" or otherwise, can but be a burden on labor, and cannot, therefore, prove a solution of the great labor problem. Not until we have a social system wherein labor's share shall be equal to the share of every other man who shall give his best service will the laborer have his just reward, the full product or equivalent share of his labor. But this would involve the destruction of profits, and that would be Socialism. Hence, Socialism is absolutely necessary to secure justice for the laboring man.

Moreover, the so-called "divine" "land value" of the Single Taxers is nothing more nor less than a simple monopoly or franchise value, a "corner," or power to "hold up" and appropriate the wealth of others by virtue of the private control or monopoly of one of Nature's free gifts to man and absolutely necessary to his existence, precisely on a par with any and every other monopoly value, holding its fictitious value only so long as it remains a private means for exploiting the people for private gain. And the same "general welfare," the only safe and sufficient rule of public policy, demanding land nationalization will demand the nationalization of every other monopolized necessity.

The "land value" grab is nothing more than a part and parcel of this whole iniquitous "grab" social system in which every man is doing his level best by scheme, device, trick, or "corner" to "do" the other fellow and appropriate his wealth. The Single Tax resolves itself into a mere organized plan, a species of license system, by which the land "corners" most advantageous for robbing the people are to be sold to the highest bidders.

Besides, the Single Tax cannot change this system of competition with all its resulting evils, wrongs, and injustices due to the private monopoly of life's necessities for profits, the land monopoly being but a very small part.

The Single Tax has no power to regulate the supply and demand of labor.

Nor has the Single Tax power to employ advantageously all labor, the most natural, just, and necessary demand of labor.

This is the greatest defect of the competitive system which can be remedied only by Socialism.

The Single Tax vacant-land-wage-balance idea has long since outlived its usefulness, as practically all the profitable and available (for such people) land has already been occupied and utilized.

Socialism alone can "by one stroke convert into useful citizens" "the parasites, the present landlords, and stockholders of public corporations" and "get them to swell the total wealth production." (Haynes, Single Taxer). For such wholesale dumping of "useless gentlemen" upon the labor market under our competitive system, Single Tax or no, could result only in either wholesale starvation or in a terrific struggle for jobs and a consequent far worse demoralization of the already glutted labor field.*

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*For a fuller discussion of the Single Tax, see the author's "Socialism Necessary."

Q. 18. WOULD NOT SOCIALISM PRODUCE "ABJECT, HOPELESS SLAVERY," —"SLAVES TO THE STATE?"

This involves the absurd contradiction that a people, freed after great suffering and struggle, would deliberately and voluntarily vote to enslave [illegible]elves again. Further, it implies a whole series of absurd contradictions,—that a man is free when a helpless, dependent employee, but a slave when promoted to an independent, equal partner, in a successful business enterprise; a free man when he buys at cost from the government ("the State," the people, himself) his luxuries, street car, postal, or school service, light, water, etc., but, presto, a slave when he votes to furnish himself, at the same advantage in price through his same servant, the government, also life's necessities, meat, milk, groceries, clothes, fuel, etc. A free man because he must fawn, beg, strike, steal, starve or sin for a living, but a slave because he is absolutely sure of a good, permanent job in his own business at not less than $2,500 per year, as long as he cares to take advantage of this opportunity by doing his best; a slave when he may change his wretched hovel for a good home in decent quarters, without rent, interest, or taxes, and with sufficient leisure time to enjoy it; a slave because he can provide his own loved ones the same comforts, reasonable luxuries, and pleasures he is now providing in lavish abundance for others. "What fools these mortals be!"

WARS, FLOODS, STORMS VS. SOCIALISM

The "wars and rumors of wars," the "awful troubles," "fearful sights," "sorrows," "famines" and "pentilences" caused by the terrible cyclones and floods so far this year are wonderfully suggestive of the "latter days," the dark days before the dawn of the glorious kingdom.

Whether these are simply the unavoidable events of nature or, as some people think, God's stern way of sacrificing the few that the many may be aroused to seek the social salvation of all, the lessons are equally vital:

With very few exceptions it is the poor who suffer most in such cases.

It is the poor who are forced to kill their own brothers in battle. It is the poor who live in flimsy houses easily wrecked by storms. It is the poor who, under the present social system, are forced to live in the dangerous river bottoms, which were intended for the waters, instead of living on the beautiful hills in safety from the floods.

While we might not be able under Socialism to control all the storms, there would then be no wars and no such thing as unnecessary or avoidable deaths and suffering, and all the people could then enjoy the very best and most substantial homes located in the safest and most beautiful places.

The only business we will then have will be the business of planning for the general welfare, the comfort, health and happiness of all. Then no stone will be left unturned until every citizen, regardless of age, sex, race or color, will be permitted to enjoy to his ability all the bounteous blessings and comforts possible through the most scientific, co-operative development of all earth's limitless resources.

Then the small individual material losses through fire, storm or flood would soon be forgotten in the joys of the world's greater blessings, of which each would be a generous sharer according to his needs—a just and permanent relief, not a temporary charity gift.

When we succeed by the spread of Christian Socialist literature in convincing the Christian world that most of the destruction of life and property through storm and flood would be avoided under Socialism and further, that we are equally responsible for the avoidable deaths and suffering of millions throughout the world through an unjust and unscientific social system and which will all be avoided under Socialism, we will be able to unite all good people to hasten the day of complete and universal social salvation.—H. P. M.

AMONG THE BOOKS.

The University of Chicago Press has just offered to the reading public **"Sociological Study of the Bible,"** by Louis Wallis, formerly instructor in economics and sociology in the Ohio State University. The purpose of the author is best expressed in his own words:

"This book is an evolutionary study of Christendom. Although it largely takes the form of research into ancient history, it is in substance an inquiry into vital questions of today. Owing to the recent separation of church and state, there is a tendency to take for granted that religion deals only with matters of belief about things that have no concern for "practical" persons, or that it relates only to private, individual affairs. Hence the need for pointing out that the vital religious ideas of Christian society took shape in response to a social pressure as tremendous and compelling as that in which we live today.

"The purpose of this book is to state, as clearly and simply as possible, the relation of the Bible to the social problem."

The book is also the attempt of a scholar to explain to the laity, in the light of ancient social, industrial and political conditions, how the Hebrew literature which we call the Bible, came to be. Some, however, will think the author is saying too much when he states that "the Old Testament prophets were not Socialists, and that the modern movements of radicalism can claim no sanction from the Hebrew Scriptures;" and when he says, "the New Testament has no 'social' outlook in the scientific sense of the term. It is an appeal to the individual; and it proceeds upon the assumption that when all individuals do right, the world will be reformed. No other standpoint would have been possible in that age," one is inclined to fear that it is another case of the wish being father to the thought.

Sociological Study of the Bible is a book for earnest students and truth-seekers. (University of Chicago Press; $1.50 net.)

* * *

"Socialism and Character," by Vida D. Scudder, is a book of 431 pages, filled with good thought. It is a book, however, that needs to be read in the comfortable leisure of an easy chair by the fireside on long winter evenings. It will appeal to literary and studious people, but will scarcely be read by the busy laborer who has little more than time enough to read the daily paper outside of his working hours.

Miss Scudder marshals the arguments for the necessity of struggle and adversity to the development of strong and true character, and in spite of them holds an inspiring hope and faith that character will flourish still more under a more congenial social climate, especially as the offsetting brutalizing influences of that struggle and adversity will then be removed.

That she has the true scientific understanding of Socialism is shown by the following expression of a thought that it seems almost impossible for some people to grasp: "The situation calls, not for theorists who seek to impose gracious ideals upon a stubborn world, but for scientific observers, who can reveal and thereby expedite a natural process."

Miss Scudder brings forward a quotation from Abraham Lincoln that expresses the very heart impulse of the Socialist movement: "The strongest bond of human sympathy outside the family should be one uniting all working people of all nations and tongues and kindreds."

There is one statement of the author, however, that we must take exception to. In speaking of the future Socialist state, on page 241, she says: "The probable conditions of labor are best suggested by an industrial conscription, exact as military conscriptions are now:" A people capable of inaugurating and maintaining the co-operative commonwealth would no more establish or submit to an industrial conscription that they would a military conscription.

Perhaps the strongest chapter is the one entitled "The Kingdom of God," which will appeal especially to Christian people. (Socialism and Character, by Vida D. Scudder. Houghton Mifflin Co., Boston and New York; $1.50 net.)

* * *

Two small but valuable books come to our desk from the publishing house of Chas. H. Kerr & Co., **"Marxism and Darwinism,"** by Anton Pannekoek (58 pp., 10 cents), in spite of a few remarks that will offend the sensitive religious person, is a real contribution to the educational literature of Socialism. It is a fair and reasonable statement of both Marxism and Darwinism and the part they have played in shaping the thought of the present age.

International Sunday School Lesson

Notes by George McA. Miller, Ph. D., President Ruskin College, Ruskin, Fl[illegible]

SUNDAY LESSON, MAY 18

Genesis 42

THE LAW OF RIGHTEOUSNESS	I. Reversing Social Conditions.	1. Causing formerly dominant class to bow down before the formerly dominated class. V. 1-6. 2. Requiring formerly dominating class to undergo test of sincerity before being entitled to recognition under the New Order. V. 7-20. 3. Causing formerly dominant class to recognize [illegible] and to remember the anguish of soul which it brought [illegible] the dominated class. V. 21-24.
	II. Requiring Social Restitution.	1. From the formerly dominant class as a condition of their being allowed to do business and supply their wants under the New Order. V. 25-34. Luke 18:22-28; 19:1-10. 2. But mitigating the punishment of the former offenders by a policy of mercy not inconsistent with necessary social discipline. V. 35-38. Matt. 5:7. Luke 6:36.

I.

As indicated in former lessons, the social and economic struggles which took place between the different elements of the patriarchal family from which the Jewish people descended are fairly typical of the greater struggle which has been and still is going on in the larger family which we call mankind, and in every tribe and nation; and the present lesson is typical of the reversal of the social and economic conditions which has heretofore taken place and is still to come, as representing the series of revolutions that must of necessity take place as the car of human progress moves on.

However, as all former revolutions have been only preliminary to the final revolution which is to make dominant the entire producing class of the whole world, in contrast with the partial revolutions which have directly affected only those classes which were sufficiently developed to take an intelligent part in them, these comments are made to bear directly upon such a world-wide social cataclysm which Jesus represented repeatedly as "the end of the age," the "regeneration," the "coming of the Son of Man in his glory," the "harvest," the "coming of the Kingdom of Heaven," the "judgment of nations," etc.; all of which has heretofore been treated by nearly all professed religious teachers theologically instead of sociologically; and consequently have been represented as a highly dramatic and strictly literal judgment day for individuals by which the individually wicked should be consigned to eternal punishment and the individually righteous to eternal happiness, in two widely separated and exclusively spiritual worlds.

In lieu of further comment upon this Division, we advise all who are interested in this point of view to read the following reference to the teachings of Jesus as bearing upon the reversal of social and ecor[illegible] conditions here in this life, which will attend the establishment of His K[illegible]:

Matt. 7:22; 13:30-50; 25:31-46. Luke 13:24-29; 6:20-21, [illegible].19-31.

II.

Much is said about the difficulty of establishing the New Order, designated as the Co-operative Commonwealth, on account of the problem which will arise as to how the few who now hold the wealth of the world shall be compensated for the change that the New Order will effect in their social and economic condition. This is the question as to how compensation shall be made to the rich without burdening future generations with bonded obligations, when their private property, which now consists largely in alleged titles to what should be public privilege or public utilities, is made public property.

This question vanishes, except as one of mere public policy, when one's attention is properly directed to the doctrine of economic restitution as taught by the Jewish people and as exemplified by Zaccheus and approved by Jesus as a test of fitness for entrance into His Kingdom, as set forth in Luke 19:1-10.

When one considers, however, the impossibility of complete economic restitution for the age-long exploitations of the dominant class, it is not difficult to understand Jesus' repeated exhortations to His disciples, and those who were to become His disciples to exercise mercy when the time should come for them to deal with those who, from time immemorial, had been utterly unmerciful to their class; to which at the establishment of His Kingdom, as promised in Luke 6:20, the government should be turned over and to whom should be given the power, if not the authority, to punish the formerly dominant class for the wrongs which they had suffered at their hands; for it should be remembered that these exhortations to mercy were invariably uttered in connection with His teachings relating to the establishment of His Kingdom.

And it may be hopefully noted that the general spirit of the great movement for a New Social Order relating to this matter of social readjustment is well typify by the mercy shown Joseph toward his brothers who had so grossly wronged him, tempered, as it was, by judgment and discretion.

SUNDAY SCHOOL LESSON FOR MAY 25.

Genesis 43.

THE LAW OF RIGHTEOUSNESS RECOGNIZED IN	I. Fulfillment of duress Obligations.	1. In order to prevent general acute suffering, and to preserve life. 1-2. 2. In order to conform to conditions which may be the result of former conduct of obligors. V. 3-12. 3. In resignation to the inevitable result of a former breach of moral law. V. 13-14.
	II. Submission to inevitable Conditions.	1. But with such preparations and precautions as may be possible under the circumstances. V. 15-26. 2. And in such manner as to meet the test of sincerity and integrity; and to show that personal selfishness has been displaced by regard for common interests. V. 27-34.

I.

One of the most perplexing questions of the day is how to maintain a sense of obligation under a system which practically places eighty-five per cent of the population of all civilized countries under various forms of economic duress in entering into the various contracts and agreements, expressed or implied, by means of which they get their living.

From time immemorial the common law has held that a contract made by a person under any form of duress is null and void. Following up this plain, common sense principle, which naturally accords with the moral consciousness of all mankind, both individual workers and great organizations of workmen have, either expressly or impliedly, often taken the position that such contracts as they may have entered into regarding employment by economic compulsion, by threats of lockout, panic and failure of the strike, carry with them no moral obligations, and should be observed no further than economic necessity requires. Hence, sabotage, violation of industrial compacts with capital and a general disposition to render no more service for a stipulated wage than compulsory circumstances require, are often excused and palliated, if not justified, by the moral consciousness of many well civilized communities. On the other hand, many individual employers, as well as corporations and combinations of capital, led by the same logic, have maintained that by means of the strike, the boycott and other forms of appeal to prejudiced public opinion they have, by economic necessity, by the alternative of yielding or losing all, submitted to demands and entered into agreements which they are under no obligation to observe beyond the limits of the same economic necessity which dictated them.

While no ultimate remedy of this moral disorder can be found except to end the duress under which both parties act by ending the hostile relationship founded on force for both sides, under which wealth is now produced, and substituting the friendly relationship founded on love, in which wealth can be produced by attraction rather than by repulsion of the forces in operation for that purpose, until such time arrives some **modus vivendi** must be found by which life may be rendered at least tolerable.

The outline statements under this division, growing logically out of the conduct of Jacob and his eleven sons, acting under the over-mastering power of economic necessity, give some helpful hints in this line:

1. That duress obligations should be fulfilled in order to preserve the lives of those dependent upon the obligors and to prevent such acute general suffering as cannot be safely endured; as in the case of Jacob and his sons being called upon to do things greatly against their wills and their sense of justice in order to preserve and protect their tribe, which was by this time quite numerous.
2. That this hardship may be the result of misconduct of the obligors in former years, either by omission or commission, which made them a responsible party to the wrong of which they complain today; which is a lesson that the world's workers may take to heart as they remember their ages of failure to recognize the bond of brotherhood among themselves, the proper recognition of which might long ago have solved some of their most difficult present problems.
3. That, like Jacob, in verse 14, they may find resignation to the result of the law which says, "Whatsoever a man soweth that shall he also reap," a means of helping them to bear their burden without abating their efforts to rid themselves of their load; which may be found at last to be largely self-imposed.

SUNDAY SCHOOL LESSON FOR JUNE 1.

Genesis 44.

THE LAW OF RIGHTEOUSNESS EXEMPLIFIED IN	I. Social Solidarity in time of Common Adversity.	1. In assertion of consciousness of common innocence and pledging suffering of common penalty, if wrong is found. V. 1-10. 2. In refusing to accept freedom for any until freedom can be achieved for all. V. 11-13.
	II. Individual Sacrifice to Mitigate Social Suffering.	1. In forgetting individual safety and pleading social responsibility for individual wrong, if any. V. 14-17. 2. In offering up individual liberty in order to prevent calamity coming upon all the social body. V. 18-34.

The achievement of social solidarity is the greatest intermediate object of all genuine social movements which have for either their patent or latent object the establishment of the reign of Righteousness in the earth.

This achievement, among other things, requires:

1. The assertion on the part of the 85 per cent of the world's population who suffer from the violation of the fundamental requirements of the Law of Righteousness, of the comparative innocence of the class which so suffers; and the pledge for suffering of common penalty to the extent that this class has been guilty of social wrong; as emplified by the challenge of the eleven brothers when accused by Joseph's steward. And that the class thus represented is fast coming to this state of mind, witness the almot universal sympathy of all classes in this country, except the imbruted captains of industry, which went out toward the Structural Iron Workers during their long trial, even though great social wrongs had been done, for which the evidence tended to show them more or less responsible.
2. Refusal to accept liberty for any of this clsas until there can be liberty for all, as exemplified by the conduct of the ten brothers in returning to the city which promised to be the prison for themselves as well as for the eleventh brother whom they would not desert, even though their own liberty was repeatedly proclaimed.

And this principle must be recognized by all who strive for economic freedom in our day, "willy nilly;" for Milwaukee can not remain out of the grip of greed while New York or even "Podunk" remains in it.

II.

Individual self-sacrifice may at times go far to prevent social suffering; but unless it goes hand in hand with and promotes social solidarity, it tends to become a mere waste of energy and life; and the mistaken emphasis which has for ages been placed upon individual sacrifice can properly be regarded as little less than a world-wide crime; committed to prevent the development of the consciousness of social solidarity which, during certain periods of history, has asserted itself with such power as to threaten a fusion of the human race into one universal brotherhood; which would have spelled "finis" for the individualism which has called upon the world, in all ages, to bow down before the images of the Nebuchadnezzars of all nations, until all lands seem to have been converted into plains of Dura wholly for such purpose.

It was not the individual self-sacrifice of Jesus, great and effective as it was, that gave him his grip upon the heart of a suffering world; but rather his teaching regarding the oneness of humanity and his benedictory prayer for such oneness when he saw that his personal teaching was at an end; and his command to his disciples was not, "Go ye into all the world and suffer." It was, "Go ye into all the world and teach." Suffering was predicted by him as incidental and inevitable; but not as efficacious. He said it must needs be that offenses come; but in deprecation of it, both as cause and effect, he said, "But woe unto him by whom they come."

But as a temporary expediency to mitigate social suffering and to exemplify and promote the principle of brotherhood, upon which all social solidarity is based, the spectacle of the individual suffering for the mitigation of the suffering of others, or on account of teaching some great truth, the triumph of which would end all social suffering, is, and always has been, of inestimable value to the race; but its value is found in the evidence of brotherhood thus furnished, rather than in any direct effect of such individual sacrifice upon either individual or social conditons then present. Hence the socal value of the individual sacrifice which Judah offered to make of himself:

1. In disregarding his individual safety and pleading social responsibility for the individual wrong of which the evidence seemed to be present in the form of the cup found in Benjamin's sack; even as Jesus emphasized the same principle when he refused to condemn the white slave.
2. In Judah's offering up his individual liberty in order that calamity might not come upon the social body of which he was a part by the death of the partriarch Jacob, who represented all there was of government for his people, which he felt sure would result if he should be bereaved of Benjamin; even as thousands in our time, in all lands, are willing to go to prison, and are sent there, that freedom may the sooner come for all; whether it be Mother Jones in West Virginia or Gorky on the Isle of Capri.